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SINCE the last number of the Magazine was issued, The American and Foreign Christian Union has held its Seventh Anniversary. We devote, therefore, most of the pages of this number to an account of it, and respectfully request of our readers special attention to the extracts of the reports and various documents submitted.

We are just entering upon another year. The history of the one just past is full of encouragement. It is loaded with motives to increased activity in the sacred cause in which the Society

is engaged. Why shall we stand at the present point of attainment? Truth is aggressive. The people of God have a common bond of union, and, in such an enterprise as our Society contemplates, there should be an enthusiasm that nothing can quench, till the grand design is accomplished. Ministers and laymen, all, of all denominations, we hope, therefore, will give their prayers and efforts, in large measure, during the current year, that much more may be done in the vast field given to the Society to cultivate than ever before.

THE ANNUAL SERMON.

THE Annual Sermon, in behalf of the Society, was preached in the Reformed Presbyterian Church, (Rev. Dr. McLeod's,) on Twelfth street, Sabbath evening, May 4th, by the Rev. Professor T. W. J. Wylie, of Philadelphia, Pa., of the Reformed Presbyterian denomination. It was an ap-

propriate and able discourse, founded on 1 John 2 : 18.

The Board have requested a copy for publication. In the mean time we give the following outline of it, substantially as reported by the *New-York Tribune*. It is but an outline, and can not do justice to the original, yet it

will serve to show the thoughts and the Christian spirit that pervade it, and the necessity and importance of the great work the Society has undertaken. The Professor said:

"An eloquent minister on a certain occasion, after describing, in the most glowing language, the loveliness of virtue, carried away by his feelings, exclaimed, that were Virtue to appear on earth in human form all men would be so impressed with admiration and love that they would fall down and worship her. In the afternoon of the same Sabbath his colleague, a man of more sober views, referring to the remarks which had been made in the morning, stated somewhat as follows: 'Virtue once appeared in our world in the person of our Lord and Saviour Jesus Christ, but, instead of worshipping her, men hated, persecuted and murdered her. What has been once we may expect would be again, for human nature is always and ever the same.' It need not surprise us, therefore, to find that a Society which has religion, virtue and truth for its object, should meet with hostility. Such was the malignity of the Infernal Adversary that wherever he saw any thing calculated to promote religious truth, he directed against it all his evil agencies. Indeed, so true was this, that a good work not meeting hostility would be wanting in one of the first evidences of its excellence.

"Whatever was opposed to Jesus Christ and his cause was Antichrist. 'There be many Antichrists,' said the apostle. Heathenism was Antichrist; so was Slavery; so was immorality, vice, and error of all kinds. Whatever was hostile to the true interests of men and to the glory of God must be considered as Antichrist; and in this view might we especially look upon the Man of Sin and Son of Perdition—the Papacy, as developed in its past history and present aspects—and say emphatically that it was Antichrist.

"In its object of opposing all that was

sinful, this Society was brought into immediate and especial combat with that enormous system of fraud and iniquity which had so long trampled upon the rights of men, and whose fell dominion they were bound to use every means to check, not only elsewhere but in our own fair land, where, by the providence of God, those who could hardly be approached on their own soil were brought within our teaching.

"It was his object to show that Popery was eminently Antichrist; and in the use of the term 'Popery,' he did not mean to be offensive; for as the followers of Luther or of Calvin were designated by his name, why should those who claimed that the Pope was the great head of their Church complain if they were to be known by his name? It was only as a matter of propriety that he used the expression. Antichrist was truly defined as opposed to Christ in his three great characters of Prophet, Priest, and King.

"How fully Rome met this description!

"First, as Prophet, she set herself and her authority up in the place of God's revealed word—she prohibited the reading of the Scriptures, (except by special permission, with such restrictions and explanations as she thought fit to offer.) To prove that this was no unfounded assertion, he held in his hand a copy of the Index of prohibited books published by authority of the Pope at Rome, and which had reached fourteen editions. Among other books there named as prohibited, was the Holy Bible. Christ says, 'Teach the Scriptures;' the Church says, 'You shall not, except under certain conditions,' and adds the threat, 'If any person shall have the presumption to read it without such permission, he shall not have absolution.'

"The single fact that while in Europe and in this country, editions of the Scriptures have been published in all languages, not one in the modern and but a few in the other languages have been printed at Rome, shows how much the Ro-

manists value the Bible. Even in this free land, we found Archbishop Kenrick prohibiting any one of his flock from having the Bible in his possession, and orders all copies to be brought to him. He did not say what he did with them; but the 'Bible-burnings' throughout the country told the tale.

"Nor did we see Rome, while unwilling to let in religious truth, aiding the spread of scientific or other truths. Among those prohibited books, which he held a list of, were 'Milton's Paradise Lost,' 'Robertson's History of Charles V.,' and 'Hume's History of England,' with other works which we were accustomed to regard as standards. Thus it was, too, that Galileo was obliged by the terrors of the Inquisition to abjure the scientific truth of the world's sphericity and revolving motion. Rome would deprive us of the light which God has given in nature and in his holy word.

"In the second place, Popery was Antichrist, because it usurped the priestly office of Jesus Christ, who once died for our sins, and offered himself a sacrifice, 'once and for all,' that we might be redeemed, and who hath taken his seat on the right hand of the Father to intercede for man.

"But Rome substituted for Christ her own inventions. She taught her followers to believe in the absurdity that the wafer which they ate was the real flesh and blood of the Saviour, and that as often as mass was performed the sacrifice of Christ was repeated.

"Then came her doctrine of indulgences, invented to replenish her treasury. The Apostle had well said that by the deeds of the law no flesh could be justified; but the Church of Rome taught that not only were saints justified themselves, but left behind them a surplus of good works, which, collected together in a vast treasury, could be distributed for the justification of others. Of this treasury the Pope held the key, and these surplus good works were only to be obtained by the payment of money; for, after all, Rome's was the religion of money.

"Then there was her doctrine of the

intercession of saints, especially Maryolatry. In a book which he held, written by St. Alphonso, it was stated: 'Mary is omnipotent; for, according to all laws, the queen enjoys all privileges with the king, and she may enjoy power equally with her Son: one is omnipotent by nature, and the other by grace.' So, also, we found a legend by St. Francis, describing a vision in which he saw two ladders reaching to heaven: At the top of one sat Jesus, and at the top of the other—a white one—Mary, his mother. He observed that many who tried to ascend the ladder at the top of which Christ sat, failed, but when they attempted the white ladder they succeeded, because Mary held forth her hand to save them. What was this to teach but that Mary took the place of the Saviour, and it was only through her intercession—not the Redeemer's—that men could be saved.

"The Professor next dwelt upon the evils of Monachism, in excluding from the world those who, if sincere in their love of virtue and hatred of vice, could do much to sustain the former and check the spread of the latter. He denied that we owed to the monks the preservation of learning or of science during the dark ages. Even allowing that many valuable manuscripts had been preserved by them, it was rather by a 'happy accident' than any appreciation which they placed upon them.

"Lastly, he spoke of Rome as usurping the kingly office of Christ—the Pope being acknowledged by her as the great head of the Church—having the power to pronounce as to what should be considered vice and what virtue—and as he pronounced Romanists were required to believe, at the risk of 'sinning against the Church and losing their souls.'

"In conclusion, he impressed upon his hearers that they should have no feeling for the poor Romanist but that of love; while they hated his principles and his errors, they should love the man himself, make every exertion to spread before him Gospel truth, and be unceasing in their prayers for his conversion."

THE ANNUAL MEETING.

THE Seventh Annual meeting of the Society was held in the Broadway Tabernacle, May 6th, at half-past ten o'clock, A.M., and was attended by a crowded audience. The exercises, from the commencement to the end, were sustained with more than ordinary spirit and enthusiasm. A deep impression was made. A devotional feeling was manifest, which promises the happiest results.

We have attended many meetings of great interest, but rarely, if ever, any, where the speeches were more appropriate, instructive, eloquent, and effective, and the whole impression better than on this occasion.

The Rev. Dr. De Witt, the President of the Society, occupied the chair, and a large number of clergymen and laymen were upon the platform.

The meeting was opened by singing the hymn commencing

"O for a shout of sacred joy
To God the Sovereign King."

The Rev. Dr. Hawes, of the Congregational Church in Hartford, Connecticut, read the thirteenth chapter of the Book of Revelation, after which, the Rev. Mr. King, of the Methodist Episcopal Church in Rockaway, Long-Island, N. Y., led the audience in prayer.

Edward Vernon, Esq., the General Agent, read the Treasurer's Report, from which it appeared that the receipts for the year were \$69,330.56. The expenditures were \$67,657.91.

An abstract of the Annual Report of the Board of Directors was read by the Rev. Dr. Fairchild, one of the Corresponding Secretaries of the Society, which (somewhat abbreviated) we sub-

join to the notice of the annual meeting.

On the motion of the Rev. Mr. Van Vechten of the Reformed Dutch Church, Fishkill, N. Y., seconded by C. C. North, Esq., of this city, it was

"Resolved, That the Reports, extracts from which have just been read, be accepted, adopted, and committed to the Board for publication."

The President then read a letter from the Rev. Dudley A. Tyng, of the Protestant Episcopal Church of Philadelphia, who was expected to have spoken to one of the resolutions, excusing himself from being present on account of illness.

The Rev. Mr. Leo presented the following resolution, (seconded by the Rev. D. Dunbar of the Baptist Church in this city,) which he sustained with an interesting speech, namely :

"Resolved, That in view of the happy results which have hitherto followed the labors of the American and Foreign Christian Union, both at home and abroad, the friends of this Society, and of the work which it aims to perform, have strong encouragement to hope that, with the Divine aid, still greater success will attend their future efforts—and also a loud call to increase their contributions toward its support."

Among other things, he said: "The facts which went to confirm the statements contained in the resolution were of a recent date, and near at hand. Some of those facts had come to his knowledge from personal observation, and also through the medium of the newspaper press of the country. For the past two years and a half it had been his privilege to labor among his Roman Catholic countrymen, the Irish, in four of the States of New-

England, during which time ample opportunity was afforded him of witnessing the favorable progress of the great work as it was carried on by the laborers in the various spheres of duty as missionaries, agents, or public lecturers in that field, and it was a gratifying circumstance for him to announce that there at least God was with them, and their efforts had been crowned with success. He had witnessed twenty-two cases of conversion from the Romish to the Protestant religion, brought about by these lectures, and he was confident that many more would be brought to a knowledge of the faith that saved. Owing to the faithful, zealous and laborious efforts put forth in New-England, the seeds of truth had been extensively planted in the minds of Roman Catholics throughout the entire region. It was evident to all that a growing defection was taking place from the ranks of the Romanists in this whole country. It was impossible to stop the progress of this work. Rome had as yet delivered no infallible recipe calculated to prevent the progress of free thought and free inquiry in this country, and the Roman Catholic prelates, and most distinguished Roman Catholic leaders, begin to feel and understand, and take measures against this alarming fact. The object of the convention at Buffalo, comprising among its numbers twenty-six priests and many distinguished laymen, was to induce the Catholics, if possible, to emigrate in a body, no matter where—and the wilds of Minnesota and the pestilential swamps of Ottawa were named as places—provided they could be induced to abandon this heretical Protestant country, which was so dangerous to the interests of the Mother Church. The plan was excellent—its only fault was it did not succeed, and those forty millions of dollars of Catholic money which the prelates hoped to get the control of were still in the banks of the nation, and millions of Catholic friends were still here, having no disposition to leave. It was too late in the day to attempt any such measure as that, for the Roman Catholics have declared that they will no longer

be ruled by the lay or clerical demagogues of their Church."

Mr. Leo presented many facts illustrative of the subject in hand, and concluded by an earnest and eloquent appeal to the Protestants of America to seek to prevent, by all Gospel means, the growth of Catholicism—the most certain of which being a free distribution of the sacred Scriptures and bestowing a liberal education on the people.

The Rev. Dr. Sunderland, of the Presbyterian Church, in Washington City, D. C., seconded by the Rev. Dr. Joel Parker of this city, in an eloquent and powerful speech, of nearly half an hour's length, (of which we hope to give our readers hereafter a synopsis, prepared by himself,) moved the following resolution, which was unanimously adopted, namely :

"Resolved, That as the overthrow of the Apocalyptic Babylon (Rome Papal) is, according to the teachings of the Scriptures, in order to the extension of the kingdom of Christ throughout the earth, which is to be effected through the power of the Gospel, connected with human instrumentalities, it is the duty of all men to pray and to labor earnestly and unceasingly that it may be accomplished at the earliest moment."

Meanwhile, we give the following brief notice of his speech, taken from the *Journal of Commerce*, namely :

"Rev. Dr. Sunderland said that the Romish Church was a combination of heathen doctrines and Pagan principles. Its whole policy is anti-Christian. It is utterly at war with the Gospel. It arrogates the prerogative of supreme power to finite minds. It requires abject submission to its tyranny as a crown of salvation. It is a material system, propagated by brute force and malignant subtlety. The prostration of this system is the great work

of the Protestant Church. The entire organization of the Papal party must be overthrown, for it is only thus that civil liberty can exist. Papacy retards civilization, and is, therefore, a formidable obstacle to the advancement of the Gospel. It keeps the Continent of Europe in subjection to its despotic will, and crushes the spirit of civil liberty wherever it struggles into light. It had always torn from the people their dearest rights, and trampled upon their most sacred immunities. It was the untiring foe of freedom everywhere. The speaker recited at length the deceptions and cruelties which the Romish Church in all ages had practised upon mankind. He predicted that this Antichrist would soon fall under the assaults of a true Christianity."

F. T. Frelinghuysen, Esq., of the Reformed Dutch Church in Newark, N. J., next addressed the meeting in a speech of great beauty and power, showing,

"That Romanism, being opposed to both intellectual and moral elevation, and subversive of civil and religious liberty, should be most carefully and vigorously guarded against in a free country like ours."

The speech was received with demonstrations of much satisfaction, and the speaker resumed his seat amid great applause.

The audience then arose and sung the hymn commencing with the lines:

"Stand up and bless the Lord,
Ye people of his choice."

At the close of the singing, the Rev. Dr. Burchard, of the Presbyterian Church, in the city of New-York, submitted the following resolutions, which were unanimously adopted, namely:

"1. *Resolved*, That in the awakened feelings of the population of this country in regard to the Papacy and its operations,

and the moral and religious condition of the masses who are under its control in different parts of Christendom, there is an encouraging assurance not merely of the protection of our beloved country against its corruption and various evils, but eventually of abundant supplies by means of which evangelical missionaries shall be sent forth to labor, in all Papal lands, for their conversion to Christ.

"2. *Resolved*, That in the unity of the evangelical branches of the Christian Church, in regard to the essential doctrines and duties revealed in the Scriptures, there is not only a broad and substantial foundation for coöperative efforts on the part of their members in all truly catholic religious enterprises, but many and weighty motives to urge its practical illustration. The recent development and growth of the spirit of intense denominationalism in the country, tending to separate the hearts and energies of the said different branches of the Christian family, is therefore deeply to be deplored; and, in the judgment of this meeting, in all suitable ways it should be discountenanced by all the people of God, inasmuch as it is adapted greatly to retard the progress of the Gospel, if not effectually to prevent its noblest anticipated achievement—the spiritual subjugation of this world to Christ.

"3. *Resolved*, That as the Romish hierarchy and the members of the Papal communion find in the number and variety of the Protestant denominations, and in their action, independent of and separate from each other, one of their most plausible objections to Protestantism, (the unity of which the Gospel speaks, as existing among Christians, being apparently absent,) the friends of Protestantism and of evangelical truth are urgently called upon to lay aside all differences on minor matters, and to unite their efforts in those catholic enterprises whose objects are the furtherance of the Gospel and the salvation of souls, that the objection may be removed, and thereby, if it may be, Romanists may be savingly benefited.

"4. *Resolved*, That in the recent persecutions of Protestants and inquirers for the truth in Bohemia, and of the missionaries, especially of the Central Protestant and Evangelical Societies, in France and Switzerland, with which the American and Foreign Christian Union coöperates, by which some of the Protestant chapels have been closed, schools suspended, colportage forbidden, some individuals thrust into prison, and others fined and otherwise oppressed, a new demonstration of Rome's real spirit is given, and a strong argument is furnished to guard against her movements: and deeply grieved, because of the sufferings of their brethren for the Word's sake, this Society assure them of their Christian sympathy and prayers, to the Head of the Church in their behalf, that they may be triumphantly sustained and soon delivered from the power of their enemies, and that their trials may tend 'to the furtherance of the Gospel.'

"5. *Resolved*, That having engaged in efforts, with the friends of religious freedom, to secure the abrogation of the death-penalty in Turkey in Europe, which threatened the subject of that government in case of a change of the Moslem faith for any other creed, this Society has heard with great satisfaction that, by the official firman of the Sultan, religious liberty is proclaimed and guaranteed to all of his subjects. The members also would gratefully record their acknowledgments to God, for similar proclamations on the part of New-Greepada, Venezuela, and the Argentine Republic, and devoutly pray that the enjoyment of religious liberty may soon be realized throughout the whole world."

At this stage of the exercises, the venerable and reverend Dr. Hewitt, of Bridgeport, Connecticut, to two of whose sons, as having apostatized to the Romish communion, reference had been made in the Annual Report, came forward, and, under the influence of great mental agony, desired to be heard. Leave was promptly and

cheerfully granted. Whereupon, in a calm and Christian manner, producing a most profound sensation throughout the audience, he said, addressing the President and officers of the Society:

"I thank you, brethren, for having allowed me to perform a most painful duty. It is known very extensively, and has of late been published in not a few of our papers, that I am the father of two young men who have gone from the faith of their fathers and their forefathers to the Roman Church. It has been referred to in the abstract of the Report made to this meeting by the Secretary.

"Brethren, I belong to Christ. I am an old man, decaying both from age and grief, and I take the opportunity granted me to stand up before this assembly, and through the medium of the Press before the public at large, as a witness for the faith once delivered by the Saviour, and for the faith incorporated in the fundamental articles of the churches denominated evangelical.

"For the propagation of that faith I have labored between forty and fifty years. In that faith I stand before you to-day, and in that faith God grant that I may die.

"My only living sons, two upon earth—I hope I have two in heaven—have renounced, denounced, and cursed the faith of their fathers. 'Lord, forgive them, for they know not what they do.'

"An influence has been exerted upon a multitude of persons, who have not had the opportunity, like my brethren, of being with me these many years, (in the pulpit and in the various labors for the propagation of religion, in its faith and fruits, at home and abroad,) and who need no confirmation from my lips that I hold fast and firm to the sound words delivered unto me when hands were laid upon me setting me apart to the Christian ministry, to induce a belief that I am wavering in regard to evangelical truth. I understand that with a multitude of these poor deluded persons, of whom you have heard mention to-day, it is believed that I have connived at my

sons turning to the Roman Church, and it is predicted constantly that I, together with other members of my family, will soon follow.

"I have no other opportunity than this to give such testimony, in the face of many witnesses, that when I am laid in the grave reports shall not be propagated that I first departed from Christ and his Church, (after my deluded sons,) and then departed this life.

"I have only to say what I have said, desiring that the churches and the ministers of Christ among whom I have lived and by whom I am known, may hear it—also that it may reach the ears of the various congregations of Romanists in this city, some of whom may be here. I know not but my youngest son is here, and if he be, let him hear and remember the testimony that his father gives this day before the face of God and before the face of his people. In no respect whatever—not even by the slightest possible variation, directly or indirectly, have I failed in inculcating as upon my sons while under my instructions, even till now from the pulpit, (and I trust that I shall continue so to do to the latest breath of my life,) that great body of doctrinal truth taught in the sacred Scriptures, professed in the Protestant world, sealed by the blood of a multitude of martyrs, and, I fear, to be repeated again by effusions of blood hereafter. This is my testimony, and God is my witness. And be ye witnesses, younger brethren, and forget not, as long as you live, that the old man now before you shall live, and if God grant him grace to persevere, will die in the faith that he has professed and preached now almost half a century.

The reverend and venerable father resumed his seat, weeping bitterly. There was scarcely a dry eye among the audience.

The Rev. Dr. Tyng was then introduced, and delivered a most chaste, appropriate, and eloquent speech,

which held the delighted attention of the audience, during nearly half an hour, the time occupied in its delivery. In his characteristic, felicitous manner, he encouraged the venerable minister, who just preceded him, whose two sons, like the rebellious and murderous Absaloms and Amnons, had turned against and denounced him.

The case brought to his mind, he said, the fact that when her royal Majesty, the Queen of England, inspected the returned heroes of the Crimea, and saw there a man whose body was covered with wounds, and his two arms gone, with all the feeling of a mother, she ordered him to be furnished with two of the best artificial arms that could be made. It was all she could do. "And," continued he, "my venerated brother, I feel like saying, thy arms are lost, but we will be arms to thee. Not only will we not forget thy testimony, but we will imbibe its spirit. Not only will we remember thy appearance here to-day, but we will follow thine example, as thou hast followed Christ. And if affection, and an earnest desire to defend thy character and thy faith, expose thee to the rude assault of those who denounce the system of Protestant and evangelical truth, come to us, we will be arms to thee." He felt that those two disaffected sons might yet be, by the overruling providence of God, the greatest witnesses of Protestantism. Absalom's pillar stands, though Absalom himself is gone.

He then spoke of the spirit with which the work of the Society should be prosecuted. "It should be in the spirit of the Bible—simplicity, meekness, and love, without carnal weapons. Against these spiritual, heavenly weapons, Rome can not prevail. Our hope is here. Here faithfully we'll stand. The front rank may fall, but we'll follow them, bury them, and

take their place. And if all our American Protestants were martyred, and but ten men left, with this spirit, I firmly believe those ten would put any of the foe for ever to flight."

The speech was closed amidst the loud applause of the house. We regret that we have not a full and accurate report of it.

The audience then united in singing the Christian doxology, after which the apostolic benediction was pronounced by the President of the Society, the Rev. Dr. De Witt.

The Society was then called together, the President in the chair, when the minutes of the last annual meeting were read and approved. The vacancy occurring in the Board

of Directors was filled by the election of the class which hold office for the next succeeding four years, and whose names appear, in the proper place, in the list of Directors. Vice-Presidents were also duly elected, whose names are inserted in the list of Vice-Presidents. A vote of thanks was passed by the Society to Professor T. W. J. Wylie for his sermon, and a copy requested for publication. Also, votes of thanks were passed to the speakers on the occasion. Having directed the first meeting of the Board to be held on Tuesday, the 13th instant, at their office in Chambers street, at 4 o'clock, P. M., and afterwards, on their own adjournments, the Society adjourned to meet on the Tuesday preceding the second Thursday in May, 1857.

SEVENTH ANNUAL REPORT.

By the recurrence of this day, the Board of Directors of the American and Foreign Christian Union are reminded of an important duty to the members and friends of the Society. A report of the past year's operations is due to them. With unfeigned pleasure, therefore, they come to render an account of the stewardship with which they have been intrusted, and to avail themselves of this annual convocation, to interchange Christian and fraternal salutations.

And first of all, in the services of the occasion, they would call to mind and gratefully acknowledge the divine goodness, in permitting them to labor another year, in the sacred cause which seeks to enlarge the domain of religious freedom, and to diffuse a pure Christianity through the cor-

rupted portions of Christendom. Notwithstanding the obstacles arising from selfishness, depravity, the conflicting opinions among men, and numerous other sources of embarrassment incident to any reformatory and benevolent enterprise, the interests of the cause have been sensibly advanced, and the tokens of heavenly approbation of what has been attempted are encouragingly manifest. These things will abundantly appear in the details which they must necessarily submit, in the account which comprises the proceedings of the year. They can not doubt that in them all evangelical Christians will sincerely rejoice in common with themselves and the members of the Society. And they would fain hope, that by them, they will be stirred up to secure through

their personal efforts a large share in the victories for the true Church which the cause is certainly destined ultimately to achieve.

In its general bearings and aspects, though having some remarkable features, the year has been very similar to the one which immediately preceded it; touching all the subjects comprised within the proper scope of the American and Foreign Christian Union. The great outline of providential dispensations to the Church and to the world has maintained its divinely-appointed uniformity, reminding us of the Scriptural declaration, that "The thing that hath been is that which shall be; and that which is done is that which shall be done, and there is no new thing under the sun."^{*}

The year, however, has not been destitute of incidents both adverse and prosperous. From the former of these, among which might be named the strong political excitement that has prevailed in the nation, confounding, in the minds of many, all efforts for the moral and religious improvement of Romanists with partisan politics, the remarkable development of denominational feeling, going to diminish all contributions to objects not of denominational character, and a lessened amount of agency, the Board naturally apprehended very serious embarrassments.

As a whole, the operations of the past year are in advance of the one which immediately preceded it.

The number of laborers in the various branches of the Society's service employed the whole or parts of the year, at home and abroad, was 119. Of these 52 were in the foreign, and 67

in the home field, being 11 more than those employed the year before.

The receipts of the treasury are somewhat in advance of the previous year; a full account of which, and of the disbursements, may be seen in the usual place at the end of this report.

Thus God has been better to the cause than the fears of the Board sometimes allowed them to hope; and his favor thus graciously vouchsafed has given depth to the convictions they have entertained from the beginning, that he will smile upon the design which seeks to release the Church from the dominion and oppression of the great anti-Christian apostasies. They feel by it assured in the highest degree, that notwithstanding every discouraging event that may in the present period of her history await and overshadow the cause, whether it be the apathy of nominal Protestants, the developed enmity of large masses of the different populations of the earth, the multiplication of political intrigues by hostile rulers or men in power, or any thing else, He who once brought Israel out of Egyptian bondage and installed him in the land promised to Abraham centuries before, will give her the deliverance sought and verify the prediction that "From the rising of the sun even to the going down of the same, my name (the Saviour's) shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering."^{*}

But they must speak of some other things having a direct or collateral bearing upon the work of the Society, and which serve to illustrate the ne-

^{*} Eccl. 1: 9.

^{*} Mal. 1: 11.

cessity of its being prosecuted with diligence and great vigor.

And 1st. The Board feel constrained to say that the spirit of Formalism, the desire for an external, sacramental religion, spoken of by them on a former occasion, as developing itself in some parts of the Protestant Church, appears to be gradually widening its sphere, in certain quarters, and producing most deplorable results. The charm of antiquity in regard to its doctrines and usages—its pretended conformity to the patterns exhibited by the Fathers, in the early ages of the Christian era, and the easy terms on which it proffers salvation, are adapted to give it currency with certain classes of mind.

The natural bias, too, of the human heart against the humiliating and holy claims of an evangelical and spiritual religion, serves to increase the eagerness with which it is received. But it leads its admirers and those who embrace it, from the fountains of light and of life, into the dismal and cheerless regions of darkness and of death. It is indeed one of the most effective and dangerous recruiting forces of Rome, by whose false shows and cunning craftiness, many have been led into that moral charnel-house, over which the apocalyptic harlot presides, to their utter undoing.

This form of error has come stealthily over the land, and in this manner is continuing its march. It has impressed its taint upon a wider surface than has been generally supposed, and unless checked in its progress, must work most disastrously to the cause of evangelical religion. The pulpit and the press, in kind and convincing tones of remonstrance, should therefore be heard in respect to it, that

the travellers to eternity be not turned from the "old paths," from "the good way" that leads to "rest," into that which goes down into destruction.

2d. In this connection, they would say they have observed, with no little concern, an unusual manifestation in our country, during the year, of what may be called denominationalism—a tendency to limit, if not ultimately to withhold, on the part of different branches of the Protestant Church, coöperative efforts in matters of benevolence.

This aspect of the times, they can not but regard in some of its relations and bearings, as very unfavorable to the cause of evangelical religion. The Board do not desire to see the Protestant denominations abandon their respective organizations for missions and other evangelical objects, which they have established. On the contrary, they wish them all prosperity; and in this country there are resources and room enough for them, and many others besides, of a general and catholic character. In addition, therefore, to the efforts made in connection with denominational Committees or Boards, they desire to see enlarged and scripturally liberal views obtain, securing such *united efforts*, as shall give sensible demonstration of the *ONENESS* of all evangelical Christians, in regard to the essential doctrines and duties revealed in the Gospel.

In such unity of faith and efforts, Rome is furnished with a practical and effective refutation of one of her most popular objections to the Protestant community, namely, "that it consists of a great number of *sects*, who are ever at war with one another." The Board can not see the circle

of Christian intercourse and coöperation, in behalf of the common interests of Christ's kingdom, contracting itself so as to furnish support to the charges of the enemy, without putting forth an earnest effort to avert such evil.

Instead of divided and separate action, which now seems to be the tendency of the times, there is a very loud call for a cordial and effective co-operation, on the part of all the people of God, of every name, for and in the final combat with the anti-Christian powers comprised in the Greek and Roman apostasies. On the different branches of the true Church, in respect to this predicted and great combat and its issue, God has devolved very solemn responsibilities. Evangelical religion has been too long reproached, and minor considerations ought not to cause or to allow this reproach to be still longer imposed. Separately, it is true, something can be done by denominations; but alas! how little! This will be seen very clearly, if it be remembered that the whole force of the Protestant world combined, numerically considered, is to the force of the enemy but as 1 to 3. If its whole power, therefore, were brought to bear upon the enemy, the odds would still be very great. If the Protestant world to a man should come to the conflict, and each be able to cope with THREE of the adherents of the Greek and Latin apostasies, the conflict would then be but equally balanced. Humanly speaking, how hopeless, then, is an effort for the redemption of the cause of truth from its captivity, if but here and there an individual, or a small detachment from the Protestant communities, without concert or mutual support go out against this overwhelming host!

The American Churches need some standard around which to rally for the accomplishment of this important service. In the American and Foreign Christian Union it may be found. Its organization, its genius, and spirit, and preparation for the work, are adapted to the end in view.

3d. Rome has not abated, during the year, any of her recently-assumed activity for the maintenance of her power in Papal countries, and also for the propagation of her interests elsewhere.

The most remarkable achievement perhaps, in her line, which she has secured during the year, is the Austrian Concordat, by which she has practically placed that immense Empire under her despotic control, crushed, at least for the time, the rising spirit of democratic or popular revolution, and the struggle for freedom, and erected around herself a defense of very great strength.

And little inferior in point of utility or advantage to her present wants and ambitious purposes, is the advance she has recently made upon the kind feelings and favor of the French Government. The deep hand which she had with that government in the Eastern war, now terminated, finds its rewards in the augmented influence she is allowed to have over the imperial family and in every portion of the country. For a long time she has not stood so firmly there, apparently, as now. Now she seems to have well reëstablished herself there, and to have things very much according to her wishes. The non-Catholic portions of the population of France, therefore, have in some instances lately been subjected to such persecutions on account of their faith and worship, as reminds us of

scenes in former days, when the principles of religious liberty had no place within the empire.

In Russia, too, though it is Greek, and has been deeply hostile, she has made advances upon her former position. The government of the Czar has relaxed its tone of opposition, and shown a tendency in the favors granted, to cultivate more friendly relations with the Vatican than before existed.

These signs of recovering strength are not without their baleful effects in other Papal communities, especially on the European continent. They lend a strong influence to encourage, and even to multiply the instances of persecution. More such cases have occurred during the past year than in an equal length of time for many years.

They are adapted also to impart confidence to all the members of the body, and to prompt to aggressive movements, in Protestant lands. These have been freely made, and in some countries she can record considerable progress.

The main object of her ambition has been to enlarge her interests and to strengthen her position in the two great Protestant nations of the age—the English and the American. In some respects, and to a certain extent, she has succeeded.

Her churches, chapels, and stations in England and Scotland are now 849, her priests, 1142, her monasteries, 17, and her nunneries, 91. The *increase* in ten years, or from 1846 to 1856, in churches is 220, in priests, 366, in monasteries, 11, in nunneries, 57. The ratio of the increase of her priesthood in this time is nearly *fifty* per cent, while her arrogance and disturbance of the institutions and quiet of the

the country are to be placed at a much higher rate.

In the United States, though not in contravention of law, as in England, a process—somewhat similar, covertly and by intrigue, has been introduced and carried onward: its aim has been her complete organization and the acquirement of an available position for the accomplishment of her ulterior, malign, and vicious purposes. Her plan is progressing rapidly to its completion, and her success has been such as to deceive even herself, as well as her adherents, and thus to lead them, at times, and particularly of late, into collision with our institutions, and also with our citizens.

Though the greater part of her strength as to members, among us, is an importation from Europe, and is by so much a diminution of it there, it is not to be concealed, that she has, by the acquisition of proselytes, no matter from what cause, in the Iveses and Doanes, and Walworths, and Hewitts, and Bakewells, and Brownsons, and Baleys, and Chandlers, and others, added materially to her influence. She has also contrived so to dispose of herself, in relation to the political parties of the nation, as to have it in her power—and she often uses her power in this particular—to embarrass almost every question of public interest, if not to secure the elevation of unprincipled men—office-seekers and political demagogues—from whom in return, she expects and may receive a specific and abundant reward. She now boasts of having more than 200,000 votes at her disposal, and thus of holding in the nation “the balance of power.”

Knowing what we do of human nature, we are assured that we raise no

false alarm, nor render improbable testimony, when we say, that from Papal influences there is ground for apprehension in regard to the public welfare. And to the aspirant for office there is a strong temptation in case of competition, to bid for the Roman Catholic vote, even at the sacrifice of the principles handed down to him, it may be from his Puritan fathers, the founders of the Republic, and also clearly inculcated in the sacred Scriptures. Patriots and Christians have need to look well to this subject, and to make no delay.

But the Board must say,

4th. That the gross impiety and moral corruption of Rome, demonstrating her infatuation, and forecasting her certain destruction, has been increasingly developed during the last year.

Though corrupt to the core in doctrine and practice, and in consequence having forfeited long since, not only her claim to be THE Church, but even a church, of Christ, the exhibition of her depravity, at least in Protestant lands, was not so open and marked as of late. Concealment in those lands to a large extent, had been the policy pursued. Whatever was known, from its heathenish origin and immoral tendency, to be odious, was shown but sparingly.

But of late this caution has been less observed, and the cloak more recklessly thrown off. And especially since the formal proclamation of the doctrine of the "Immaculate Conception," a year ago the 8th day of December last, there has been a general relaxation of all restraints. In commemoration and in honor of this practical addition of a new goddess, or divinity, to the number of the objects of idolatrous worship already on the cal-

endar, processions have been made, illuminations have been had, festivals of many days' continuance have been celebrated, plenary and other indulgences have been granted, and various other things have been enacted alike foreign to the spirit and laws of Christianity, and indicative of judicial blindness, which augurs the near approach of destruction. Gross and open idolatry is practised in the worship offered to Mary, and numerous and fresh insults are heaped upon the Saviour, under the pretense of doing honor to the mother of his human nature.

In many churches in France the images of the Virgin used to hold in their arms the infant Jesus, who was thereby somewhat associated with her in worship. But the image of Jesus is now removed, and Mary only is thus worshipped.

Now, if all these shocking and monstrous evils can be enacted here by Rome, how beyond description worse must her influence be, where the restraints which are necessarily imposed by our institutions and public sentiment have no existence! And what an appeal does there come from this her excessive wickedness and deep and deepening corruptions, to guard against her power, and to seek the deliverance of those who have fallen beneath it! But, blessed be God, it is not to abide for ever. Its days are numbered, and various things indicate that they are drawing to a close.

In illustration and confirmatory of this, and to relieve the sadness which the preceding facts are adapted to produce, the Board submit the following facts:

1. The present state of the Papal power, as compared with its former self, is very greatly reduced.

In the early part of the sixteenth century, the Papacy was supreme in its influence in almost every part of Europe. The mightiest monarchs and most powerful nations bowed submissively to its mandates, and regulated their policy and action in accordance with its will. But England, Scotland, Norway, Sweden, Denmark, Holland, Prussia, and large parts of Germany and of Switzerland, have now thrown off its yoke. These countries are Protestant. If the Papacy exist among them, it is but by toleration.

Even in Papal Austria there are 3,450,000 Protestants, a number equal to all the Romanists in the United States. Of these Protestants, 2,216,558 are in Hungary, and the balance are scattered in other parts of the Empire. Two thirds of the whole number belong to the Reformed Church, and the remaining third to the Lutheran.

In France there are many Protestants protected by the government, and placed before the law on the same level with Roman Catholics. Before the revolution the revenue of the Romish clergy amounted to about \$30,000,000; now it does not amount to more than two thirds of that sum.

In Sardinia, liberal sentiments are extensively prevailing. The reigning monarch has resisted the intolerance and assumption of the See of Rome, even at the risk of excommunication, and steadily and firmly gone forward in the reformation of various Papal abuses.

In Tuscany, it is well known that much disaffection exists in regard to Popery, and that many thousands of its inhabitants are in reality Protestants. Not less than five thousand persons in Florence alone failed last

year to come forward at the Easter Communion.

In Naples, the King has openly and firmly resisted the action of the Jesuits, and manifested an independence of the Vatican altogether unusual.

The waning of the Papacy in Spain is unmistakable. The arrogance and tyranny of the hierarchy have received a very salutary check. The breaking up of the conventual system has showed the Cortes to be in earnest, and augurs well for the ultimate destruction of the Papal power within that ancient kingdom.

In our own hemisphere a similar diminution of the former power of the Roman court has taken place within a brief period. The Canadas, the Valley of the Mississippi, the Floridas, Texas, and all of Mexico, were once under the control of Papal governments; but part of Mexico, and all of the other places named, have passed into the possession of Protestant governments.*

In Venezuela, New-Granada, and the Argentine Republic, liberty of worship has been formally proclaimed.

These historic facts sustain the posi-

* By recent advices, we learn that the late rebellion in Mexico, headed by the Romish Priesthood, and sustained by the immense wealth of the Romish Church in that Republic, has been effectually put down by the government. President Commonfort has not only conquered the insurgents, but confiscated the estates of the Church to the value at least of fifty millions of dollars, and thus put it out of the power of the Papacy again to disturb the government, or to oppress the people as heretofore. The measure has met with very warm approbation by the great body of the nation. Thus in Mexico, as elsewhere, the Popedom is declining. This is an unexpected and heavy blow upon it, from the influence of which we do not see how it can well recover itself in that land.

tion that the Papal power, as compared with what it once was, is greatly reduced, though its presence is still widely diffused, and its influence is immense. They not only show it divested of much of its former greatness, but corroborate the Scriptural sentiment that it is marked of God for "destruction," and that he has commenced his threatened work upon it.

2. In the Protestant portions of Christendom, a great change is going on in public opinion in respect to Romanism, and duty in regard to it.

It is astonishing, as well as gratifying, to see this change. For many long years the excitement and agitation consequent upon the work of the Reformers was followed in Europe by an almost perfect stagnation of Protestant thought and effort in regard to Rome, or the salvation of Romanists. But of late God has stirred up the minds of Protestants in England, Ireland, Scotland, France, Switzerland, and elsewhere in Europe, to a very strong sense of the anti-Christian character of Romanism, and also of the duty of making personal efforts for its overthrow, and especially for the deliverance of its subjects from their spiritual thralldom.

In the United States a similar work is in progress. The policy, character, and design of Rome, and the pitiable intellectual and moral condition of vast numbers of her fellows, are better understood by the masses of our citizens and are daily becoming more so than ever before. From many of the evangelical denominations of Christians, therefore, new recruits are annually coming, to swell the number of those who, through one organization or another, make their influence felt against her, and constantly give additional

breadth and efficiency to that public sentiment, which finally under God, we trust, will deliver mankind from her power.

Various agencies have conspired to produce this state of things. The sermons that have been preached, the lectures that have been delivered, the matter that has been issued from the press, and the labors in general that have been performed, by the American and Foreign Christian Union have had much to do in producing it. But other agencies have also been at work in this direction.

The discussions that have occurred in Congress, and in the Legislatures of some of the States, touching some points of the Romish system and practice, and also the laws that some of the States have been constrained to pass, to check the ambitious grasping of Church property, on the part of the priesthood, have had a great effect.

The able correspondence of Professor Morse, with the Rev. M. J. Spalding, D.D., Romish Bishop at Louisville, Kentucky, concerning the saying of the illustrious friend of Washington, and of our Republic, General Lafayette, that "If ever the liberties of the United States are destroyed, they will be by Romish Priests"—also contributed materially to this end.

But no single effort, in this way, perhaps has effected our citizens more generally, and produced a wider-spread and deeper conviction of the dangerous and corrupt nature of Romanism, than the correspondence of the Hon. Erasmus Brooks, a member of the Senate of New-York, with Archbishop Hughes, during the early part of the last year.

From this awakened interest in the public mind, by various means, the best results are to be expected. And

the Board are happy to know that some of the evangelical denominations in the country, within a few years past, have directed their attention to the work of missions among the Roman Catholic populations of the world, and incidentally or besides what they do for foreign and domestic objects, in behalf of other people, do something considerable for them. All these things show clearly a great and hopeful change going on in public opinion, respecting Romanism, and the duty of all persons to seek to arrest its progress in the world, and to rescue its deluded victims from its degrading and soul-destroying influence.

We may now proceed to report the operations of the Society in the Home Field during the year.

THE HOME FIELD.

The duties associated with the Home Department are numerous and marked by considerable variety of character.

In submitting the account concerning the things of this department, which have received their attention, they begin with the subject of its

MISSIONS.

These constitute an important branch of its business. But whether the magnitude, and exact nature of the work, the peculiar delicacy and numerous difficulties which invest it, have been caught by the popular mind, or even by all of the friends and patrons of the Society, may admit of some doubt. Our American and Protestant ideas and associations are likely to constitute an impediment to their proper apprehension.

Such apprehension of the work requires close contact with it, and much

and careful observation, a knowledge of the characters, views, associations, and feelings of the people for whose benefit the labor is performed in relation to social, religious and governmental affairs, and also of the number and nature of the agencies constantly employed and annually increasing, to keep them without the pale of evangelical influences, and subject to the despotisms which have so long controlled them.

The work itself, however, can be defined in few words. It is to enlighten and to win to the Lord Jesus Christ the Papal population of this country.

In point of numbers it is a work of great magnitude. The Roman Catholic population of the United States, as gathered from the most reliable data within our reach, can not be less than *three millions and a quarter*, a number considerably greater than the aggregate white population of the American nation in 1790. A moment's reflection upon these overwhelming numbers will serve to impress the ideas of the greatness of the undertaking which seeks to bring to each of these persons the messages of the Gospel, and to press them upon their acceptance.

Among the difficulties incident to this service, and which should be noticed in this connection, are the following, namely:

1st. The organization which exists among them.

They are not isolated individuals, having no connection and no provisions for aggression or defense. They are associated in the most skillful manner, for the most effective action that may be demanded. They have their forms of faith and of discipline, their churches and teachers, and they are watched

over by their priests, who now number 1820 persons, with a sleepless vigilance, to preserve them as a separate people, uninfluenced by the Protestants about them.

2d. The Papal population of the land, is, to a large extent, composed of foreigners, or their immediate descendants, and understand the English tongue but imperfectly.

Most of the Irish, and they constitute a large part of the Papists in our country, do indeed understand the English to some extent, and use it in their ordinary intercourse among themselves and others. There are many, however, who can not read it, and when spoken, understand it but imperfectly. But the Italians, the Spaniards, the Portuguese, the French, the Germans, the Poles, and some others among us, understand much less of our tongue, and comparatively few among them use it, especially in the places where considerable numbers among them are settled together or near to each other. The missionary who is sent to them, if he will gain access and do them much good, must address them in their native language. He must understand the Papal system, must comprehend the national and social prejudices and the more sacred associations of the people.

But there are few Americans that have these attainments. Of the hundreds of young men in our theological schools who are qualified to labor well among the English-speaking population of our country, and among destitute Protestants, how few are there who can come to the help of the Board in this great work! There are scarcely TEN, it may be not half of that number, of all the hundreds that are coming into the ministry, that can

preach or pray or conduct religious services in any but their native language. Hence the necessity of going abroad for laborers among these people. And when they have gone to foreign lands, and among a people who have learned Christianity as associated with state establishments, and who have been under Papal government, how difficult for the Board to find a true convert to Protestant and evangelical principles, and also possessed of the various qualifications suited to missionary work in this country!

3d. These people are from their infancy taught to regard Roman Catholicism as the only true religion, and with which alone salvation is connected, and also to look upon Protestants as heretics, destined to destruction, and their teachings as most pestilent and ruinous heresies.

Having received these views from their parents or their most venerated teachers, and having lived under their influence, as illustrated and impressed upon them in a thousand ways through many long years, by the highest officials in their Church, it seems not unnatural that they should cherish a sentiment of superiority, in regard to their religious and moral condition, over Protestants, and dread and shun any contact with Protestantism or evangelical religion, as they would some loathsome ineffaceable taint.

And in practical life it is found that these sentiments, so long inculcated upon them, have a prodigious effect. They make the Papists in large numbers, *almost* inaccessible, and fortify them strongly against every form in which divine truth may be presented to them, by any outside of their ecclesiastical communion.

4th. Another hindrance to the mis-

sionary work among the Papal population, is the certain and merciless persecution that awaits every individual of their number—where circumstances will allow it—who leaves them to unite with any evangelical body of Christians.

But notwithstanding these difficulties, thus briefly adverted to, and many others which exist, the Board are enabled to speak of a good work done, and of progress made among Papists of different languages, adapted to show that they are not beyond the reach of the Gospel's power and the means regularly employed by the Society.

In the operations of the past year there is much encouragement from this source to the American Churches, to increase their efforts in behalf of the Papal population, and to go forward with confidence of ultimate success.

As heretofore, it has still, during the past year, been the wish of the Board to avoid forming separate churches, except in cases of necessity, or where there were no existing organizations of evangelical character in the vicinity, into which the people could go with profit to themselves. Where a necessity, however, exists for it, they lay the foundations of future congregations with cheerfulness. And they look with heartfelt satisfaction to the agency they have been permitted to exercise in gathering the elements, and helping towards the establishment of several French and German congregations, in various parts of the country, that are now associated with different evangelical bodies of Christians, and to those stations yet under their care, in the States of Vermont, New-York, Michigan, and Ohio.

As usual, we here submit a few extracts from the reports and correspondence received at the office, from which the character, intellectual and moral condition of the people sought to be benefited, the nature and manner of the work done among them, and some of the results, may be seen.

We will begin with those from the missionaries among the

FRENCH ROMANISTS NEAR THE CANADA LINE.

Many of the French-speaking people of Canada emigrate to the United States. They now constitute a very considerable portion of the population of the counties in the northern part of the State of New-York, along the St. Lawrence river, and in the counties of the New-England States that lie adjoining the Canada line. Most of these immigrants are Romanists. The Board have maintained among them several missionary stations.

1. The Rev. Louis Baradon, who is stationed in Clinton county, New-York, in a late report said :

"Your favor of the 12th ult. was duly received with the remittance (\$32.66) for which I return you my thanks. I have also in hand from you one dozen copies of the French hymn-book the Board have published, and which I requested you to send to me.

"During the month, I have pursued my usual labors, preaching at our various stations, and making a great many personal and family visits. Last Sunday I preached in Engel's Village at noon, and in Chazy at night. The fall of snow, and the rains we have had, have rendered the roads almost impassable. But we continue to go forward.

"I should like to know whether the

Board desire me to continue to give my care, as I have done thus far, in preaching to our little congregations, alternately every Sunday at Perrysmill, Champlain, and Chazy, or extend my labors to other places, and visit from house to house, and if it be practicable, to visit and encourage the schools.

"The Romish priests always do what they can to keep their compatriots—the Canadians—under their authority, and are constantly preaching against us."

In a subsequent report Mr. Baradon says :

"I have made many visits this month, and everywhere among the Canadians I have found a new interest about religious matters. Several Romish families, that until this day were indifferent to heavenly things, take pleasure now in religious conversations. Formerly, when I spoke to them, my message was met with sneers, but now with kindness.

"Meetings are well frequented. Chazy is almost too far away to visit on foot. When I have made *twenty* miles on foot over bad roads, indeed I am glad to rest at two o'clock.

"During the past year I have held 150 meetings at the four principal stations in this wide field, and in some other places, which I have occasionally visited; and we may now reckon about 30 families, purged of all spirit of sect, and who desire to walk in the light of the Gospel, and with those who are born of God."

2. From the report of the Rev. J. B. C. Beaubien, stationed at Burlington, Vt., and who also labors among the French Romanists, we take the following, namely:

"The number of families (Romish) I have visited at different times is 160. About 10 persons, once Romanists, have been hopely converted, and 25 families have been led to see the errors of the Papal Church, but are still unconverted.

"I have distributed 40 Bibles, 50

Testaments, and 1000 pages of tracts. I have organized one Sabbath-school and conducted it myself when present; the attendance at first was 25 children. The removal of the parents of some of those children caused the school to decrease. In the winter it was discontinued. I intend to reöpen it soon. I have held from five to six meetings *weekly*, until three months ago, when I was taken sick; the whole number I have held during the year is 180. I have also given 20 *lectures on Popery*, to large congregations.

"Notwithstanding the opposition of the priests to the progress of the truth, and the various means they have used to have their people destroy the word of God, and persecute those who preach it, yet I have never seen a time when the Papists in general have been so well disposed to listen to the truth as the past year.

"Some have been advised to turn me out of doors whenever I should visit them, and they received me the more joyfully for it. Others have been told (by their priests, of course) that I deserved to be whipped out of their village; and these were the first to come and hear me. Others still were told not to have any thing to do with me, 'because my religion was cursed.' These were led to inquire, What is a cursed religion? and to ascertain they came to hear me, and ever since they are friendly to the Gospel."

3. The Rev. J. L'hereux, stationed at Brandon, Vermont, visits quite a number of settlements in the central part of the State, where many Canadian-French people reside. He says:

"I am very happy to inform you that I receive much encouragement in my work. In some places where I preach the Gospel, there is among the Catholics a longing to hear the word of God—even an appearance of a 'revival.'

"The number of Romish *families* I have visited during the year is upwards of 200—of individuals with whom I have fully conversed on the subject of personal reli-

gion is more than 1200. —I have preached 260 times, and held 175 meetings for prayer, at each of which my audiences have been from 20 to 40 persons.

"Two Romish families have united with the Congregational Church in Brandon this year, and I may reckon *forty* persons, at least, within the field, who, in connection with my ministry, have given evidence of conversion to Christ.

"It is almost *impossible* to induce Roman Catholics to attend Protestant places of worship *before* they are converted. I have *often* tried it, but *can not succeed*. They must be followed to their homes and interested in religion first, or they will never go to Protestant churches.

"My Sabbath-school at Brandon is small, but is continued with good results. The priests do all in their power to hinder our work, but it still goes forward."

IRISH MISSIONS.

4. Mr. Samuel Morse labors as a lay-missionary, in Middlesex county, Massachusetts.

From his monthly reports sent us, we gather the following statements:

"The whole number of families visited this month is 195. I have visited also *ten* schools, in which are more or less Catholic children. I have spoken with them, among other things, on the subject of temperance, and 90 of them have 'taken the pledge.' In the mean time I have lent to Romanists *six* New Testaments, and distributed 150 tracts.

"I think there is a growing interest among the Romanists upon the subject of evangelical religion; for many families, that used to receive me coldly, now appear to be glad to see me.

"I do not think that *one quarter* of the Roman Catholic families I visit have a copy of the Bible. And still they seem unwilling to admit that they are without that blessed book.

"When I inquire of them, 'Have you a Bible?'—they commonly reply, 'Yes.'

When I subsequently inquire, 'Will you allow me to see it?'—they reply, 'It is lent out, or it is locked up, and some body has got the key, so that it can not now be got at.' But they have no copy of it. The Romish prayer-book is the Papist's Bible, and that they usually have.

"Another evidence of the improvement of the Papal population around me is the fact, that a Methodist brother in Hopkinton, was lately solicited by a young Romanist to open an evening-school, that he might attend, saying, that he 'would be willing to give (\$50) fifty dollars to know how to write his name.' The school was opened with but *two* scholars. Now there are *eight*, and one of them is more than *forty years* of age. The young Romanist now 'knows his letters,' and begins to spell."

In a subsequent report Mr. Morse says:

"I have this month visited 243 families—lent six additional Testaments, and one French Bible; have written thirteen letters on matters connected with my mission; have twice endeavored to represent publicly the operations and claims of the American and Foreign Christian Union; attended five meetings for prayer; obtained two subscribers for the Magazine; distributed many tracts, and travelled in the discharge of my duties 122 miles.

"I called on a family, who, about a year ago, ordered me out of the house: was now received very kindly. I gave a Testament to the daughter, who seems in ill-health. It was well received.

"For a long time I had wanted to visit Waltham, where there are many Roman Catholics, and who, in general, are more intelligent than those of any other place I visit. There are several schools there, in three of which are very many Catholic children. The Popish priest has forbidden them to go to these schools, but still many continue to go. In the High-school there are about 100, and in the Grammar-school there are about eighty, of

the Romish children. Nearly all these pupils were pledged to temperance on my visit there.

5. From the report of the Rev. H. L. Calder, stationed at Albany, New-York, we take the following, namely:

"In accordance with a commission granted to me, I have labored principally in the south part of this city, from Arch-street southward to the limits of the city—a field containing over 10,000 souls, the great majority of whom are Irish Romanists. I have visited of them 400 families, and for religious ends have made 3982 visits. In the course of my labors here six persons have given evidence of being hopefully converted to Christ. Three were Romanists and three Protestants.

"There are some of whom I can not say with certainty that they have embraced the Bible's religion, yet they have renounced Romanism. I have given away among them 12 Bibles and Testaments and 21,864 pages of tracts. I have not got any to attend in any of the churches, but they are very regular in their attendance on the meetings at the mission stations. I have induced 16 children to attend the mission school. I have also, of late, established and conducted a Sabbath school at the Almshouse, where 40 children attend, 20 of whom are children of Romanists.

"I have held, generally, *three* weekly meetings, for prayer and reading the Scriptures, where both Romanists and Protestants attend. The average number is 20. I have held 110 of these meetings. I have attended 15 meetings where I have been permitted to speak of my work in general.

"Those whom I have induced to attend my meetings are delighted because they can understand all that is said. They never understood their own prayers, far less the prayers of the priests. Poor creatures, they were striving 'to worship they knew not what.' One puts her trust in a blessed string of beads, another in some gar-

ment to be put on her body after death—proof against purgatorial fire. All trust in the Virgin Mary, and some put particular trust in St. Patrick, because he was an Irishman. Nothing, or very little, is said in this connection about God and Christ.

"I found in the Almshouse lately, in one day, 29 *Romanists who could not read*. Those who can read, I find, have no knowledge beyond what they call their 'Prayer-Book.' I have good hopes of doing good to many at the Almshouse, if I am let alone by the priests. Both parents and children are making progress in Bible knowledge—the latter in particular."

6. From the last monthly report of the Rev. Jeremiah Murray, we take the next extract. Mr. Murray labors on the East River side of the city of New-York. There are many thousands of Irish Romanists in his field. He holds his meetings in private houses, and changes from house to house, and from one street to another, as circumstances demand. He gains many important advantages by this mode of operation. He has now on his "Missionary List" no less than 650 families, to each of which he has free access, and all of which look to him as their spiritual adviser. He says:

"I may be permitted to state, that these labors have been pushed through great difficulties. But, notwithstanding, the Lord gives us to see much to encourage hope and effort, and to indicate his divine presence and blessing with us.

"The prayer-meetings conducted by me in private families, are well appreciated and are regularly attended by those that otherwise would live and die without the knowledge of salvation. Out of a number of interesting cases of this nature, let me call your attention to the following. The family referred to had, when I first visited them, been accustomed to expend much of their earnings upon Rome's idolatry and

superstition. The mother, in the last stage of a decline, was clinging to the hope and help of a marble cross. This monogram, if I may so call it, of Christ, was her *only* confidence for time and eternity.

"I endeavored, from love to their souls, and pity for their condition, to direct her attention to the Crucified, instead of the Crucifix, as 'the only name given among men' for a Saviour, and for all who repent and believe.

"I trust that the effort proved profitable, as they have since changed that idol for the crucified but risen Saviour. It is really painful to think, that what an apostle designates the 'accursed tree' should be venerated and adored! How awful is the apostasy that fosters it!

"The conversational meetings, in the system of missionary effort, which I pursue, continue, I am happy to state, to afford indications of encouragement and promise. Some of our poor Romanist population are induced to read the Bible, and listen to the truth, and remove from their dwellings 'the gods' of Rome.

"Let me state to you the case of one poor family of this description.

"The husband and father, after a lingering illness, expired, leaving the family with the bereavement very distressed; but, from my first visit before his death, his 'gods' were put away, and I am happy to state, that he departed full of the hope of a happy immortality in Christ. After his death, the afflicted widow was taken ill, and, in my last visit to her, I found her so weak and distressed, with all her little ones about her, that I apprehended her speedy dissolution.

"As soon as I entered the apartment she extended her hand to me, but could not speak from weeping. I spoke to her of Christ, and besought her to trust in him *only*, for freedom and acceptance. Whilst I was speaking and praying with her, she recovered sufficient strength to assume a recumbent posture, and, in a weak voice, but with strong emotion, said:

"'Thank God, who put it into the hearts of your Society to send you to our dwelling; for that I have now God's word, that my child, when you are not with us, reads to me, and it enables me to leave these little ones in his hands. Relying upon Christ that "saves to the uttermost" all that repent and believe in him, I can die in peace.'

"Another interesting fact, illustrative of the power of the Gospel, is the case of a little child, not more than *four* or *five* years of age, who, during all my visits to the family before her death, used to bring her little seat, and sit by me while conducting exposition and worship. It was gratifying to see her lifting up her infant hands, in prayer to Him who 'out of the mouth of babes and sucklings ordains strength.'

"Never can I forget the last occasion, which was shortly before her death, when she appeared greatly impressed on the reading of the divine word, (before prayer,) 'Whosoever shall call upon the name of the Lord shall be saved.' She said:

"'Will the Lord save little children, as well as big people, that pray to him in Christ?' 'Doubtless!' was the reply. When *she* said: 'Will he save *all* that call upon him in Christ?' 'Truly,' was the rejoinder. 'Then,' she said, 'mother, you and I can go to God, without anything else.' How good is God! She has since died, and left her mother to mourn her loss, which is her great gain, as I have no doubt angel-bands conveyed her spirit to the company of the blessed before God and the Lamb.

"There is another case of the good resulting from laboring to win souls to Christ, that I would narrate.

"The mother of a poor family in my field, while speaking and praying with them, and laboring to impress them with the preciousness of Christ, as 'the bread that came down from heaven, to give life unto the world,' with great emotion exclaimed: 'Lord, evermore give us this bread.'

"There is a good work going on

among the people, and there is much to be done for them and in them. May the spirit of faith, zeal, and prayer, be poured out, that they may be rescued from the bondage of corruption into the glorious liberty of the children of God."

7. Mr. M. Young, a lay missionary among the Irish Romanists in the upper part of the city of New-York, in a recent report says :

"The following summary will give a brief view of my labors. I have visited, during this month, 520 families, where, altogether, there were 1638 persons present capable of receiving instruction.

"I have read the Scriptures on 65 occasions in my visits among these families, and prayed with 51 families. Nine children have been gathered into different Sabbath-schools, and 8 adult persons induced to attend public worship. I have distributed 2526 pages of tracts, where I think they will do good, and held two prayer-meetings of considerable interest.

"I had an interesting conversation with a Catholic family. After explaining the freeness and fullness of Christ's offer of salvation to poor sinners, the head of it made the reply :

"It is not so taught by our clergy. About three years ago, I went to hear mass in a neighboring church, where I took a place in one of the aisles, for I dare not take a position in any of the pews, although there were many of them vacant. As I was knelt down to pray, I was tapped on the shoulder by the priest, and ordered to leave. I said to him that I supposed as I was not able to pay for a seat, I might take my position there in the aisle. Without further remarks he forced me out of the house, so I never went there since."

"I took the opportunity of showing this man how differently Christ dealt with the poor when he was in our world; how he ate and drank with the poor, and commanded his ministers to preach the Gospel to the poor.

"How different it is with our priests,"

said he. 'They would take all our money, and in the end, if we applied to them for aid, would cast us off.'

"This man came to our prayer-meeting in the evening of the day I talked with him, where he heard the Gospel explained. He seemed pleased with what he heard, and promised to send his children to a Protestant Sabbath-school, which promise he fulfilled the next Sabbath. He also came to church himself.

"I have also met with a German Catholic who now sees many of the errors of Romanism. He sends his children to a Protestant Sabbath-school, and I trust will himself soon be brought to attend steadily the preaching of the Gospel. He says he will go no more to the Romish Church.

8. The Rev. Mr. Fennell, who has continued in St. Louis, Missouri, since the last anniversary, and labored successfully among the Irish Romanists, gives us the following synopsis of his operations, namely :

"The number of visits I have made for religious purposes is 2500; of Bibles and Testaments distributed, 40; of pages of tracts distributed, 2000; of meetings for prayer in Roman Catholic families, 800; of persons converted and induced to attend evangelical worship, 7; of Sunday-schools established, 2; of children induced to attend these schools, 60."

These 300 meetings for prayer, and 2500 religious visits in families and to individuals can not be without their effect upon the people with whom they are held. And these 60 children, taught the principles of evangelical and spiritual religion, must, in time, make their influence to be felt against the system of Romanism, and in favor of a pure Christianity.

GERMAN MISSIONS.

9. The next extract is from the report of the Rev. F. Zastera, who labors

among the German Romanists in New-York. Mr. Zastera labors not only in visiting from house to house, distributing tracts, instructing and praying with his countrymen when allowed, but also delivers public lectures to them, of which notice will be taken in another place. In a late monthly report he said :

"This report, though short, may be regarded by every 'fisherman' of souls as one full of joy. Though I have matter enough before me to give abundant room to my reflections, awakened by the blessing of God, I will nevertheless convey to my brethren and patrons naked realities.

"In the past month God gave to me unusual encouragement. Until now I myself during the time of my labors sought the souls which could be reached ; but in *this* month the Lord permitted me to experience the soul-reviving reverse : during this month anxious and awakened Roman Catholics sought me, and even came into my house ; many invited me to see them in their houses. All desire instruction in regard to the Roman Catholic and Protestant systems of doctrine.

"Ten whole and numerous families, and other individuals, of whom I have visited some, (others not yet,) have seen into the errors of the Roman Catholic Church ; yes, if I count persons, there are upwards of 40.

With these converts I shall still have much labor. Their Roman Catholic garment has been torn ; but they are to know and put on that of the evangelical or Protestant Church. Of good works, they know ; of grace, nothing.

"The only difficulty is, that the most of them I can only see in the evening, when they return home from their work ; or on the Sabbath, in order to give them instruction.

"To-day two persons, a man and his wife, formerly Roman Catholics, in First street, will present themselves for church membership in the Reformed Church in Houston street."

In a subsequent communication Mr. Zastera reports upwards of 20 families gained to Protestantism from the Papacy, and quite a number of others ready to receive the truth as taught in Protestant evangelical churches, which now they have begun to attend. He is much encouraged in his efforts.

10. We take the next extract from the report of the Rev. William Epping, of the city of Savannah, Georgia. He visits usually from 20 to 30 families a week, and is frequently called upon to perform ministerial actions for them, such as marriages, baptisms, etc.

In his last monthly report, although he had been much engaged in securing the commencement of a church edifice during the month, he shows other additions to the Protestant ranks from the Papists, besides those formerly reported. He says :

"Still I am able to report another addition to my flock from their ranks. On Easter Sunday *three* women of Roman Catholic education desired to commune with us, and regarding them as really pious and believing persons, I did not hesitate to admit them to the Lord's table.

"Both on Good Friday and Easter Sunday the attendance of Roman Catholics was larger than ever ; even a goodly number of professed *infidels* appeared among the crowds. This leads me to remark—which is, probably, not quite new to you—that more than half of the so-called Catholics with whom I meet in this and other places in America, are infidels, or at least profess to be such."

11. The Rev. William Winnes has continued to labor during the year among the Germans in Cincinnati, Ohio. He says :

"There are six large German Roman churches in Cincinnati. To every church a large every-day school is attached, to

keep the children away from the public schools. The schools are kept open on Sunday, to keep the children from Protestant Sunday-schools. To my inquiry, 'Why do you not read the Bible?' many have answered: 'Our priests do not allow it to us.' Many have never read the Bible in their lives. Few that came from Roman Catholic parts in the north of Germany brought Bibles or Testaments with them.

"My congregation is gathered chiefly from those who went *nowhere* to church. On Sabbath mornings I have about 70 hearers. In the afternoon there are not so many. The Thursday evening service and the Saturday evening prayer-meeting are regularly maintained. I have two Sabbath-schools: one has 89, and the other 109 pupils. We have 15 teachers, all from my congregation.

"I have made 2715 visits for religious ends during the year. Of these, 1850 have been in Roman Catholic families, 815 were in German Protestant families, and the remainder in Irish and English families. I have distributed 4 Bibles, 109 New Testaments, 40 other books among Romish Germans; 4 Bibles and 86 Testaments in English and Irish families; and 9 Bibles, 22 Testaments, and 25 other books to Protestant Germans. I have read the Scriptures in more than 500 families, prayed with 95 families, and distributed 2550 religious tracts.

"I have induced more than 120 children to attend different Sunday-schools, and a great many to attend the public schools.

"My congregation is growing. We receive 40 copies of the *Messenger*, and in my Sabbath-schools 150 copies of the *Child's Paper* are circulated. The congregation take collections for missionary objects, and thus cultivate a Gospel spirit.

"Thus, in few words, you have the outline of my labors, and some of their results. The details would be too many to give. But we are much cheered and encouraged in our efforts."

SPANISH MISSION

12. At Brownsville, Texas, a village on the Rio Grande, there are two or three thousand Mexicans, who have fled from their country to escape the influence of the Romish priesthood. In that town, on the borders of Mexico, Miss M. Rankin has established a seminary for the education of girls, to counteract the influences of a Papal convent which had been set in operation there, and diligently worked by priests and nuns. Her seminary is designed to promote the principles of evangelical religion, as well as to furnish the means of a thorough education. Miss Rankin and her female assistant distribute Bibles and tracts in the town among the Mexican part of the population. She says:

"Even the Roman Catholics are willing to acknowledge the superior advantages for improvement in a Protestant school, and several have manifested a decided preference, by taking their daughters from the convent, and placing them in my institution, with the full understanding that I am to give them such biblical instruction as I think proper.

"I have improved every opportunity of distributing Bibles, tracts, etc., and have been uniformly kindly received by the Mexicans in their haunts. They receive my books with much apparent thankfulness, and in only *one* instance have they been refused, where any of the family could read.

The foregoing extracts and statements are sufficient to illustrate the main features of the missionary work performed in the home field. They show its simplicity, its self-denying and laborious character, and good results, and some of the difficulties with which the missionaries have to contend. They also go to show the in-

dispensable necessity of a *peculiar* agency to meet the *peculiar* evils which Romanism is adapted to bring upon a land, and upon the souls of its followers. No ordinary benevolent agency not having the counteracting of Romanism specifically and exclusively for its object is sufficient to meet the case, as Romanism is constituted. This must be apparent from the facts shown in the narrative thus far given, and it is confirmed by the fact everywhere standing out to view, that notwithstanding all the benevolent action in the nation, while no organized agency existed, devoted to the exposure and correction of it, Romanism flourished and grew up in the land almost as if there had been nothing to oppose its progress. But within the past five or six years, since there has been more done in this direction, and the public have had an agency devoted to it, Romanism has been more exposed and effectually rebuked and checked than it had ever been before in this country. But let us proceed to other matters.

LECTURERS AND MISSIONARY AGENCIES

"But while men slept his enemy came and sowed tares among the wheat." So in regard to the introduction and propagation of Romanism in this land. The public mind had fallen into a deep slumber, and seemed unconscious of the approach of evil. Romanists availed themselves of the favorable opportunity to do their work, and adroitly managed to allay suspicion, and even to create and extensively to circulate the impression that Romanism had been materially modified and was no longer what it was in the early and middle ages, or at the time of the Reformation.

To counteract this was a first duty demanding the attention of the Board. Something could be done in this direction by the printed sheet or pamphlet, and that measure was actively employed, and is still used, as will presently be seen. But it is wholly insufficient. The living preacher was needed to effect this great end. The Board, therefore, have sustained this branch of the service as usual during the year, except in the cases noticed on a previous page. The labor which the lecturers have rendered, has contemplated not merely raising funds for the treasury—a work indispensable and sufficiently laborious of itself—but also the diffusion of information on the subjects connected with the movements of Rome and the objects of the Society, and a great deal of what may be termed missionary labor.

The following extracts from a letter of the Rev. Wm. D. Rosseter, who labors in behalf of the Society, in the great valley of the Ohio, and has charge of its interests in that district, will give additional light in regard to the work performed, its utility and success. He says:

"As this month closes the present fiscal year, I now make you my annual statement of the labors and visible results of our work in my district during that time.

1st, then—As to the *character* and *extent* of my labors:

"Since the first of April last, I have travelled over eleven of the States of this Union, and 10,732 miles; have delivered 131 sermons and 79 addresses; visited 2839 families, and 41 Sabbath-schools; and have raised in the way of collection more than I did in the preceding year, and also made an advance on my former public efforts and appeals.

"In addition to all the above, the correspondence of this field has been no small item. I have written during the past year three hundred and fifty letters. In short, I have endeavored by *travel, visits, writing, personal conferences*, and in a variety of other ways, to oversee and supervise all our interests in this large district of the West.

"No small part of my duty has been in consultation and advisement with our missionaries upon this field.

"Another and no small part of the labors of the year, has been expended upon the ministry and membership of the Protestant churches here. There is more ignorance of the numerical strength, of the complex character of the system of Rome, of its designs upon the peace, prosperity, perpetuity of our government and happiness of our land, than any one not on the field would imagine. There is far too little appreciation of the necessity of prompt, vigorous, and *direct* efforts to meet the danger incident to these things, and for securing the social, intellectual, and spiritual welfare of these masses.

"There is yet far too little sympathy with the noble aims and work of the American and Foreign Christian Union, in the hearts of God's people. To meet this sad state of the Christian mind, an unusual amount of patient, persevering, and trying labor must be expended. The weekly associations of pastors must be visited, the meetings of the church-sessions, directories, and official Boards must be sought out, and in a kind, Christian spirit, the demand for an agency like ours must be earnestly but kindly and prudently developed, the objections of brethren met and answered, and their coöperation sought.

"As to the general aspects and prospects of our work in the West, I would say:

"1st. That it is a great field, covering the whole of the Ohio, and part of the great Mississippi valleys, in the midst of which are congregated immense numbers of the deluded followers of Antichrist—

numbers who seem more implicitly and tamely subservient to their priestly teachers, and whose minds are more controlled by them, than those in any other portion of our thirty-one States and Territories.

"Concentrated in this vast expanse of territory, huddled together, the better to be trained, guided, and watched by Rome's ubiquitous sentinels, they seem willing to be held in 'durance vile' by arbitrary power, and this in a free land—and to do with alacrity the bidding of the hierarchy.

"Notwithstanding all this, I would not have the Board feel that nothing has been, or is being, accomplished in this most beautiful portion of our nation. Far otherwise is the fact.

"Let, for example, the 5050 official visits, the thirty copies of the word of God, the 30,000 pages of tracts in the various dialects of the people, and the 3 Sabbath-schools among the Irish Catholics in the eastern part of this field, which, during the history of our young mission, have been made, distributed and organized by our devoted brother on the ground, attest the fact aforesaid.

"Let its truth be seen in the 2000 visits, the 40 Bibles and Testaments, the 1700 tracts, the congregation of Germans from 60 to 80 in number, the 2 Sabbath-schools of over 200 German children and youth, the two weekly Bible lectures, and the weekly prayer-meeting, together with the 200 Roman Catholic families now reading the word of life, among those people, which have resulted to us, in the city, in the centre of this great district.

"See this evidence increased, by a view of the 1900 families visited, the sixty prayer-meetings held, the 150 Bibles and Testaments distributed, as well as the 8000 pages of tracts, and the 50 families now under the instruction of another of our missionaries, the 11 converts he has made, under God, to Christ, and the sewing-school of 70 Irish girls, who have there learned to make their own garments, in a city a little further south in this district. And once more:

"Let the 2500 visits, the 3000 pages of tracts, the 300 prayer-meetings, the 2 Sabbath-schools of 60 German, Irish, and French youth, the 16 Irish adults, (12 of whom are *young men*,) and the 7 converted to Christ, under the labors of another brother, in a city forming the southern terminus of my district, speak forth its testimony as to the success of our work, and its future prospects on this great field.

"O sir! all is not dark in our midst. Some rays of hope and joy burst forth upon the future of our pathway, bidding us be up and at work, active and devoted in that work.

"And these, remember, are but the *visible* results of these efforts. Oh! could we add to these the *unseen* results, the thought dropped here and there, and watered by the Spirit of God unknown to us, the many awakenings, of which to us no knowledge has been brought directly, but which

'Wait the revealing of earth's judgment-day,' what encouragement it would give.

"Oh! who can fail to see, that much has been already accomplished, though in the infancy of these missions, among those for whom our labors are especially meant? Eternity will disclose these, in untold numbers, I have no doubt."

LECTURES TO ROMANISTS.

It will be remembered that, in their last annual report, the Board announced to their patrons and friends that they had entered as an experiment, on the work of giving public lectures to Romanists, on some of the principal doctrines of the Papal system, and unfolding the teachings of the Scriptures in respect to them. The principal part of the labor in this direction has been among the Irish in the large manufacturing towns or cities of New-England, where very great numbers of these people are congregated.

They have also commenced, within

the year, the same kind of service among the German Romanists in the city of New-York. The following report from the Rev. P. J. Leo, who has performed this service among the Irish Romanists of New-England, will convey a good idea of its utility, and of the success with which it has been prosecuted. Mr. Leo says:

"My public labors under the Society have, during the past year, extended over the four New-England States of Maine, Massachusetts, New-Hampshire and Rhode-Island.

"I have delivered fifty-six controversial lectures on the various errors of the Romanish Church, and at which about *twelve thousand* Romanists have attended.

"Twenty-two individuals, have, to my own knowledge, abjured the doctrines of the Papal church, and embraced the Protestant faith, after having heard the lectures.

"Besides delivering the above-named lectures, I have distributed among Romanists, in the field occupied, 134 Bibles and Testaments, 2000 pages of tracts, and 17 larger works on Romanism. I obtained also nearly 100 children of Roman Catholic parents, for several Protestant Sabbath-schools in New-England. Besides which, I have brought our cause before 58 different churches, and taken collections in each one during the year last past.

"In all the places in which I have lectured during the past year, to my Roman Catholic countrymen, the Irish, I must say that I have found them generally willing to hear the statement of a pure Gospel. There is, in this respect, a great and happy change observable among this large class of our population. It is not more certain that the sun shines in the firmament, than that there is a growing spirit of inquiry among the Romanists of our land, and which will ultimately lead them out of the corrupt communion of their Church.

"The great rising generation of that people among us will never, never suffer themselves to be ruled by the *one man*

power at Rome. They are now open to such impressions as we choose to make upon them, and now is the time.

"I believe that this work can be done, and believing, also, that the American and Foreign Christian Union possesses the right means of accomplishing it, I pray, unceasingly, that God would put it into the hearts of all who desire the spread of his truth over the empire of the 'Man of Sin,' to coöperate earnestly with this Society in carrying forward this most necessary work."

The Rev. F. Zastera lectured publicly to the German Romanists in this city, a portion of the time during the last winter. The lectures were attended by many, and were productive of great good. The Board hope to extend this service among the Germans, who have now become so large a part of our population.

That the nature of these lectures may be better apprehended, we subjoin a copy of the themes discussed by Mr. Zastera, contained in a note recently received from him. He says:

"I have preached on Romanism, in the German Evangelical Mission Church, in Houston street, on the following themes:

"I. On the pernicious influence of Papacy on national welfare, in opposition to the beneficial influence of the Bible.

"II. On the unchristian tactics, position, and designs of the present Papacy.

"III. On the question: 'Is the Babylon of the Revelation of John the present Papal Rome?'

"IV. On the evil effects of the Roman Catholic ceremonial worship.

"V. On the difference between the evangelical method of salvation in the Protestant Church, and the legal method in the Romish Church, or on the Apostasy of the Romish Church from genuine Christian Bible faith.

"On the fruits of these discourses I

shall, the Lord willing, report hereafter, as I may be able."

Experience is as reliable as well as an effective instructor, and through it the Board are assured that, for reaching and moving the Roman Catholic mind, the system of lecturing which they have fallen upon, is an agency of rare power. By it large masses can be affected in comparatively a short time, and the power of sympathy, and many of the elementary principles of our nature, lend their aid to lead the inquirer for truth onward and out of the errors in which he had been involved.

But, alas! where shall the men be found suited to the work? Only men of superior talents—men who were once Romanists, but now truly converted to Christ and his religion—men who thoroughly understand the whole subject in debate, and can clearly and properly state and defend the Christian system—men who can sympathize with the down-trodden and oppressed—can speak to the heart as well as to the understanding, and deal kindly, and in the Gospel's spirit, with all. Such men are needed for this work. But though we can not just now point to these men, there is no place for despondency. He who has called the Society into existence will, doubtless, bring forward suitable laborers. A few years since, these who are now in the service so acceptably and usefully, were in other relations, and God, we doubt not, will, in due time, raise up and bring forward many others. Let us trust in him.

PUBLIC MEETINGS.

In this connection, the Board would state, that to awaken a deeper interest

in the objects of the Society; and to meet the evident call of duty in the case, on consultation with pastors and persons of standing and influence in Central and Western New-York, it was deemed important to hold a number of public missionary meetings in those parts of our country.

Arrangements were consequently made, and several such meetings were held early last autumn. They were attended by large and interested audiences, and the exercises were conducted (in connection with the various pastors) by the Secretary for Foreign Correspondence, the Rev. Dr. McClure, the Rev. Dr. Kirk, of Boston, Mass., (who from the beginning has taken a lively interest in the Society and done much to promote its efficiency and welfare,) and by the Rev. Mr. Leo, who has been engaged in the service of the Society for several years. These meetings were held in Utica, Syracuse, Auburn, Geneva, Rochester, Canandaigua, Buffalo, and Lockport.

PUBLICATIONS.

The Board have continued during the year as usual to publish the monthly magazine which bears the name of the Society, and is devoted to the promotion of its interests. They have sought to make it an instructive and welcome visitor to the families that receive it. It is printed on good white paper, with clear, readable type, and will make a volume in the course of the year of nearly 400 pages.

This periodical is sent gratuitously to the Life Members and Life Directors of the Society, and to many other persons of distinction in this and other countries. It is sent to reading-rooms and libraries, and various associations

in many of the colleges and theological seminaries in the land, and also to many of the Young Men's Christian Associations in our cities and larger towns.

As it is published chiefly for the purpose of diffusing information upon topics connected with the labors and designs of the Society, it is furnished to subscribers at the low price of one dollar a year, in advance. Its circulation is now quite extensive, but its list of subscribers ought to be greatly increased. In few ways can an individual or family procure so large an amount of important and valuable matter, historical, statistical, missionary, moral, and religious, etc., for one dollar as is comprised in the volume which is furnished by the Society in the course of a year.

But, in addition to this, it can enter many places from which the missionary or missionary agent is excluded, and do a work of vast importance. It is from those who have thought closely, and read and observed much in regard to the work in which we are engaged, that the most cordial and effective help is derived. The Board desire, therefore, for various reasons, that efforts be made to extend the circulation of this monthly organ of the Society.

BOOKS

The Board have also republished editions of the following works, namely: Popery the Man of Sin and the Son of Perdition; Fox's Book of Martyrs; Romanism Compared with the Bible; Rise and Fall of Popery; Romanism incompatible with Republican Principles; Middleton's Letter; Trial of the Pope; Ciocci; Foreign Conspiracy; The Conversion and Sufferings of Sarah Dougherty.

PAMPHLETS AND TRACTS.

Of the Sixth Annual Report, an octavo pamphlet of 84 pages, the Board published and distributed an edition of seven thousand copies.

To the series of tracts in process of publication, they have added Numbers 7 and 8, entitled "Questions Answered," and "Romish Convents."

Monasteries and nunneries are rapidly increasing in the land, and many of the evils incident to them are beginning to show themselves among us.

Copies of the tract "Romish Convents," were therefore sent in the winter to the executive officers of the national government, and members of both Houses of Congress at Washington, and to the members of the Legislatures of the several States then in session.

The Board have also reproduced editions of other numbers of the series, and in different parts of the United States have put into circulation upwards of 200,000 pages.

The gratuitous distribution of books and tracts during the year, in different parts of the country, amounts to upwards of three thousand dollars.

SUNDAY-SCHOOL LIBRARY.

This Library consists of twenty-one volumes. It is sold for seven dollars. It is designed for, and adapted to, the use of the more advanced classes, and the Board are happy to be able to say that within the year past, it has become somewhat extensively known, and is gaining an encouraging circulation. Orders have been received for it from the Eastern, Middle, Western, Southern, and South-western sections of the country, and even from Kansas. The Board have supplied between

three and four hundred schools in these different places, each with a copy of the library. During the current year they hope to supply many more.

THE SOCIETY'S LIBRARY.

The Society's library is gradually becoming larger and more valuable as an auxiliary to the work to be done. Through the kindness of a friend, in answer to the appeal upon the subject, published in the last Annual Report, the Board have been enabled to add upwards of *one hundred* volumes, some, at least, rare and curious, to the number previously contained in it.

From other sources they have also obtained upwards of *fifty* volumes, some of which are of great value, and are becoming more so as the subject of Romanism increasingly attracts the attention of the community, and furnishes more frequent occasion for public discussions. There should be many more works on the literature of Romanism and the Reformation, on their shelves than there are, and the Board will venture to hope that some of the friends of the Society to whom God has intrusted the means, will enable them before long to supply the volumes needed.

Let us now proceed to consider the operations of the year in the foreign field.

FOREIGN FIELD.**CANADA.**

THE work of evangelization among the Papists in Canada is steadily progressing. Evangelists, schools, and colporteurs are the agents chiefly relied on for its advancement, and they are employed in considerable numbers, and at different points. The

two schools at Point-aux-Trembles, a few miles from Montreal, under the direction of the French-Canadian Missionary Society, one of which is devoted to the education of boys, and the other of girls, are in a prosperous condition. More than ordinary seriousness and attention to the subject of religion have distinguished the pupils of both of these institutes for some time past, and quite a number of them give hopeful evidence of personal piety.

As in all other cases, the Romish hierarchy strenuously oppose all efforts for the evangelization of the Papal population. But still there is evidence that the Gospel and its happy influences are making their way among its multitudes.

The Society has had from the Board during the year, five hundred dollars, in addition to the sums obtained from various places within the limits of the "Home Field."

HAYTI.

For more than two years the labors of the Rev. Arthur Waring, the Society's missionary in this island, have been embarrassed by the government, or local authorities, as it is believed through the agency of the Romish priests. Just before the last anniversary of the Society, his chapel, in Don Don, in the northern part of the island, was closed by an order from the Emperor. He, however, continued to perform the duties of a missionary, by visiting the people in their dwellings, and imparting to them a knowledge of the Gospel.

The chapel has been open for some time past. The work of evangelization has gone forward in a remarkable manner. The congregation ga-

thered has become sufficiently established to go into a regular organization, after the Baptist order; and they have now the stated ministrations of an evangelist, who labors under the superintendence of Mr. Waring.

Mr. Waring has removed to Cape Haytien, which he has made the principal seat of his labors, and where he has been encouraged by very considerable success. Several persons of standing in the island, who had been active in persecuting him, are hopefully converted. They have made a public profession of their faith, and have received the ordinance of baptism.

Mr. Waring is very prompt and faithful in sending reports of his operations and the state of the work, and the usual appropriation to the mission has been remitted to him by the Board.

SOUTH-AMERICA.

CHILI.

The Rev. Mr. Williams, who went to Valparaiso in 1853, has continued his services there to the present time. He early established in that town a school for boys of Roman Catholic parents, which met with encouraging patronage. He received into it many indigent children and youth of promising talents, besides those who could pay for their instruction. The Bible was read every day in the school, accompanied by such explanations and remarks as Mr. Williams deemed necessary or proper.

This innovation upon their usages, and commencement of an establishment whose ultimate influence must expose themselves and their system of operations to desertion on the part of the people, the Romish hierarchy could not fail to regard with distrust,

and even to visit with their displeasure. But, notwithstanding the various annoyances endured, Mr. Williams succeeded in maintaining his position.

Under the pressure of his duties, the health of Mr. Williams has given way, and he early notified the Board of the fact, and of the necessity for a suspension of his labors. With much anxiety for his comfort, and desire also for the welfare of the mission, they lost no time in making inquiries for some suitable person to take charge of the school. The Board hope before long to obtain some one to succeed him.

It is gratifying to know that the principles of religious toleration are gradually widening their sphere in Chili, and consequently that the way is becoming constantly more open there for the introduction of the Gospel. The appropriations to this mission have also been remitted.

BRAZIL.

The Rev. V. D. Collins, who was ordained and sent out by the Board in June last, to labor in Brazil, arrived safely in Rio de Janeiro, the place of his destination. After his arrival he lost no time in beginning to make arrangements for future labors. He soon gained a situation in one of the largest colleges of the empire, located in that city, and an opportunity of giving instruction a portion of each day to some of the students.

Mr. Collins has devoted a part of the Sabbaths since he has been in the city, to preaching to the English in the factories, and also to teaching a Sabbath-school. He has also given much time to the work of domiciliary visits, in which he finds an open door for usefulness among the natives.

The idolatries and corruptions of the great apostasy are apparent in every department of society and of government, and there is but little disposition anywhere manifest to have it otherwise. He is not, however, discouraged in his work. The darkness and anti-Christian character of the scenery rather stimulate his zeal, and call forth his persevering efforts.

Full remittances have been made to this mission, and the Board look upon it with deep interest, and trust that God will ultimately send the light of his Gospel throughout that great empire.

EUROPE.

In the order of the narrative of their operations in the eastern hemisphere, the Board begin with

IRELAND.

The Rev. Alexander King, who has resided near Dublin, and labored many years for the Society, in different parts of that island, has continued his service another year. He has visited many places and delivered courses of lectures on various topics connected with the cause intrusted to his charge. He has been aided by several colporteurs and Bible-readers, whom he has reported as very faithful and useful laborers. The growth of the Protestant cause in Ireland since the commencement of the Society's efforts there, has been beyond the expectations of its warmest friends. A great many laborers from different denominations have entered the field, and God has crowned their efforts with astonishing success. Not only thousands but tens of thousands can be counted, who once were Romanists, but now have attached themselves to the Protestant denominations.

To this mission the Board have forwarded the usual appropriation.

SWEDEN.

There is no country of Protestant name, perhaps, where the principles of religious freedom are more circumscribed and ignored than in Sweden. Hence the propriety of the labors of the Board within its limits. They have maintained during the year the missionaries formerly employed—the Rev. Messrs. Rosenius and Ahnfelt.

The labors of the former of these brethren are confined chiefly to Stockholm, where he is engaged in preaching in different places, and in editing two publications. The labors of the latter are extended over a wide region of the interior, comprising a large number of villages and rural districts.

It is highly gratifying to know that the efforts of these excellent men are blessed of God, in an eminent manner. There has been within the past year, a general awakening of the people in large districts to the subject of personal religion, and immense audiences, amounting sometimes to two and even to three thousand people, have assembled to listen to the sermons and colloquial instructions of the missionary in villages through which it was published he would pass.

Full remittances have been sent to this station.

BELGIUM.

Belgium, though one of the most thoroughly Popish countries of the European Continent, has a liberal constitution, which guarantees complete religious toleration.

Under its protection the Evangelical Society of Belgium are enabled to pro-

secute their labors with comparatively little interruption.

The Board increased the appropriation to this field last year, to an amount sufficient to sustain four laborers, under the direction of the Society named. They are much encouraged in their efforts.

The appropriation was duly forwarded.

FRANCE

The operations of the Board in France are conducted through the Evangelical Missionary, and Central Protestant Societies, located at Paris. The former is connected with churches which adopt the voluntary principle in support of their pastors, and the latter with the churches recognized and sustained by the national government. To these Societies the Board have sent their usual appropriation of three thousand five hundred dollars; to the former, \$2500, and to the latter \$1000, an amount sufficient to sustain from eighteen to twenty laborers.

They are pained to know that the efforts of the brethren in connection with the Evangelical Society have been greatly embarrassed, that their places of worship in some districts have been closed, and their schools discontinued, and their colportage forbidden. The missionaries have been prosecuted and fined by the courts at the instigation of the enemies of the Protestant faith, of which fact the American community has been informed through the columns of our monthly magazine.

The operations in connection with the Central Society have not been so much embarrassed, though they have not escaped the opposition of the enemy.

And in this connection they are happy to announce to the members of

the Society that measures have been adopted to establish in the city of Paris an

American Chapel.

They have also appointed the Rev. R. S. S. Dickinson chaplain, who is expected to enter upon his duties early next autumn. Besides the sum of \$10,000 raised for this object by the friends in Paris, several thousands have been raised by the Board in this country.

GENEVA.

To the Evangelical Society of Geneva, Switzerland, the Board have also extended their coöperation, during the year. And they are cheered with the intelligence received of the instances of favor with which God has blessed the efforts of his people in that ancient city of the Reformers, notwithstanding the persecutions to which the missionaries at some of its stations have been subjected.

The appropriation to the treasury of the Geneva Society, sufficient to sustain from four to six laborers, has been remitted.

PIEDMONT.

The Waldenses, that most interesting people, so long the object of Papal persecution, have not been forgotten by the Board in their distribution of the charities of the American churches. They have forwarded to the treasury of the Table one thousand dollars, and are permitted to report that its missionary labors are in a very prosperous and encouraging condition.

THE CHAPEL AT ROME.

The reöpening of the chapel in Rome, and the proper conduct of its services during the winter, together

with a number of other matters deeply affecting the future operations of the Society, and requiring for their adjustment the personal agency of one of its officers, induced the Board to forego for a season the benefits to be derived from the service, in this country, of the Secretary for Foreign Correspondence, the Rev. Dr. McClure, and to request him to go to Europe and attend to these things. He therefore left New-York, as intimated on another page of this Report, in the month of November last; and having stopped at London, Dublin, Edinburgh, and Paris a short time to discharge some of the duties of his mission, he reached the "Eternal City" in the latter part of the month of December. Through the courtesy of Mr. Cass, who appropriated, as before, a part of his house to the chapel-service, the necessary arrangements were speedily made, and the Secretary entered at once upon the duties of the chaplaincy, which he continued to discharge till about the close of last March.

His visit to Rome, and the service he has rendered there, have been of great benefit. The attendance on his ministry has been unusually large, and his services have been highly appreciated.

On retiring from Rome to attend to other duties, Dr. McClure committed the chaplaincy to the Rev. James J. Marks, of Quincy, Illinois.

CONCLUSION.

In thus reviewing the operations of the year, there is found a great deal to excite the emotions of grief and of joy.

In the progress of the year there has been witnessed much of the work-

ings of depravity, of the combinings of policy and power, of selfishness and hostility to a pure and spiritual religion, often under friendly pretenses and a fair exterior, in order to resist the progress of the cause of truth in the earth, and to prolong the reign of ruinous errors and sensual indulgences.

And many doors for great usefulness have been opened, which, for want of laborers and other means, could not be entered.

But notwithstanding all these things, which naturally induce sadness, there is no reason for the indulgence of feelings of a despondent character. These evils have their counterbalance in the activity that distinguishes multitudes of the people of God, in their wakefulness to every thing that affects the cause of evangelical religion; and in the rich and abundant fruits which have been gathered from the labors that have been performed in this portion of the great moral vineyard. There is, therefore, reason for congratulation and joy on the part of all who have engaged in any way in endeavors to further the interests of the Protestant cause.

So much has not been done in one year in resisting the encroachments of the Man of Sin since the Reformation, as in the last year.

Multitudes in Papal lands are longing for deliverance, and are ready to listen to the messages of the Gospel. Many who have been restrained from hearing those messages, have recently come to the possession of religious freedom. The fields are now white, ready to the harvest, and God, in his providence, seems calling to his people in a remarkable manner, to enter into them and reap. And blessed will

that servant be, who shall be found so doing when the Lord of the vineyard shall come.

C I R C U L A R .

THE Committee appointed by the American and Foreign Christian Union, on the American Chapel in Paris, have addressed the following "Circular" to the Christian public. We desire to call attention to it, and respectfully request the friends of the enterprise to communicate with the Committee at an early day. No time should be lost in *acting* upon it. The friends in Paris are ready to act, and merely wait now to hear from their friends at home:

AMERICAN CHAPEL IN PARIS.

THE undersigned beg leave respectfully to call the attention of the Christian Public to a subject of great importance to the welfare of our fellow-countrymen abroad.

There are about *three thousand* Americans, from all sections of the United States, residing the whole or a part of the year in Paris, including some *two hundred* young men in the medical and other colleges, who are dependent on the English or French clergymen there for religious instruction, and for consolation in the hour of sickness or death, and even for the last offices of religion at the grave.

All the time and efforts of those clergymen are demanded to supply the wants of their own countrymen, and although great kindness has been shown by them to Americans, yet the residents there have long felt the absolute necessity of providing for their own spiritual wants, and have now organized a Committee, of which A. W. Little, Esq., is President, Chas. Stuart Wurts, Jr., Esq., Secretary, and Joseph D. B. Curtis, Esq., Treasurer, for the purpose of building a suitable American Chapel, and providing a resident American Chaplain.

And in order that the evangelical and

unsectarian character of the enterprise may be secured and perpetuated, they have applied to the American and Foreign Christian Union—an association of Christians of all evangelical denominations—to take the Chapel under their care and patronage, and to raise such additional funds in this country as may be necessary to make it in all respects such as may be worthy of American Christians in Paris.

They have already pledged themselves for about *fifteen thousand dollars* of the sum required, and have selected a site in the most desirable part of the city, and now earnestly ask of their friends in this country the needed assistance to complete the undertaking.

It is unnecessary for the undersigned to dwell on the great importance of such a place for religious worship in the "First City of Europe." Many arguments in its favor will at once suggest themselves to

every American Christian and patriot, and especially to those who may have children or friends residing there, or who may themselves frequently visit Paris.

At least *Twenty Thousand Dollars* will be needed from this country to make the edifice what it should be; and from the liberal spirit shown by those already called on, we can not doubt that the amount will be secured.

ANSON G. PHELPS, *Chairman*,
WM. W. STONE, C. C. NORTH,
D. DUNBAR, M. DE MOTTE,
C. B. HATCH, E. J. BROWN,
S. B. HOLMES;

} Committee
on the
Am. Chapel
in Paris.

New-York, 1856.

N. B.—Subscriptions or donations may be sent to either member of the Committee, or to the Rev. Drs. Fairchild and McClure, Secretaries of the American and Foreign Christian Union, No. 156 Chambers street, New-York.

NEW PUBLICATIONS.

1. THE RISE OF THE DUTCH REPUBLIC; A HISTORY. By JOHN L. MOTLEY. 3 vols. 8vo. Harper & Brothers, New-York. This is a work of great value. In its preparation Mr. Motley has availed himself largely of the best helps to be found in public and private libraries, in Holland and elsewhere, and furnished his readers with a large amount of original and exceedingly interesting matter. The period comprised in this history, commences with the abdication of Charles V. and the reign of Philip II., and ends with the consolidation of the Republic, and the death of William the Silent, from 1555 to 1584. The story of persecutions and tyranny, on the one hand, and of patriotism and fidelity on the other, till the establishment of the republic, by the oppressed Hollanders, is adapted to excite the liveliest interest. The work is ably executed, and is handsomely got up, and is worthy of a place upon the shelves of the public and private libraries in the land. It is highly spoken of in the English journals. We wish it a wide circulation.

Mr. Motley proposes to furnish an additional work upon the history of that republic.

2. HISTORY OF EUROPE FROM THE FALL OF NAPOLEON IN 1815 TO THE ACCESSION OF LOUIS NAPOLEON IN 1852. By SIR ARCHIBALD ALISON, BART. 2 vols., 8vo, pp.

441 and 479. Harper & Brothers, 329, 331, Pearl street, New-York. This is a valuable work. It comprises a period of the nineteenth century, which embraces very many events of great interest to human society. The object of the author is to develop the progress of the arts of peace, the course of public opinion, in relation to politics and morals, the history of literature, religion, and civilization, during the time contemplated; and although some infelicities in expression, and some statements, in regard to facts, occur, about which different opinions may obtain, he has produced a work which will, doubtless, gain a commanding influence, and a permanent reputation. The page is double-columned, and the type smaller than we could desire, in a work of so much importance. This can be remedied, however, in future editions. The volumes now published bring the history down to 1831. Others are expected to follow, to complete the design. They will be looked for with interest.

3. THE SPANISH CONQUEST IN AMERICA, AND ITS RELATION TO THE HISTORY OF SLAVERY, AND TO THE GOVERNMENT OF COLONIES. By ARTHUR HELPS. 2 Vols., 12mo, pp. 490 and 470. Harper & Brothers, Franklin Square, New-York, 1856. The object of this work, as intimated by the au-


thor, is to exhibit both conquest, and its result in America—the mode of colonial government, which obtained—the disappearance, in some places, of the native races, and the introduction of other races, and thus to elucidate the great subject, historically, of slavery. The volumes contain much that is interesting. They are well got up with good type, white paper, and handsome cloth binding. The work is of English origin.

4. A LADY'S SECOND JOURNEY ROUND THE WORLD, FROM LONDON TO THE CAPE OF GOOD HOPE, BORNEO, JAVA, SUMATRA, CELEBES, CERAM, THE MOLUCCAS, ETC., CALIFORNIA, PANAMA, PERU, EUCADOR, AND THE UNITED STATES. By IDA PREIFER. Harper & Brothers, Franklin Square, New-York. 1856. Pp. 500, 12mo. The authoress is an Austrian lady. Her book is written with considerable ability, and contains a very large amount of new and interesting matter. The tour lies out of the circle of ordinary travel, and the narrative derives from this circumstance no small share of its attractiveness. We think it will be read with much satisfaction.

5. A KEY TO THE BIBLE: BEING AN EXPOSITION OF THE HISTORY, AXIOMS, AND GENERAL LAWS OF SACRED INTERPRETATION. By DAVID DOBIE. New-York: C. Scribner, Publisher. 12mo, pp. 322. Hitherto the science of Sacred Hermeneutics has received but little attention except by divines, and by common

consent it seems to have been left in their custody, as suited to them exclusively. But all classes have a deep interest at stake in understanding it, and also the right application of its principles. We are happy therefore to see contributions made to this department of theological literature, and especially in such form as to bring the subject within the grasp of the masses of our population. Mr. Dobie has made a book for the people. It is suited to Sabbath-school teachers, to parents, to any individual. In saying this we do not design, however, to indorse every thing contained in it. Many would differ with the author about the double sense of prophecy, and some other minor matters; but we mean to say that we regard the book as of great value, and hope it will have a wide circulation. The publisher has done a good service in giving it to the public. It is well got up, with good paper and clear, readable type.

6. THE SECOND MARRIAGE; OR, A DAUGHTER'S TRIALS: A DOMESTIC TALE OF NEW-YORK. By CHARLES BURDETTE, Author of "The Convict's Child," "The Gambler," "Lilla Hart," "The Elliot Family," "Never too Late," etc. New-York: Charles Scribner. 12mo, pp. 238. A very well-written story, adapted to show some of the worst and best phases of our common humanity.

 Notice of other books received, for want of room, will appear in the next number.

Receipts

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ANSON G. PHELPS, Treasurer.	
May 1, 1856.	

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